CHRISTIAN MESSENGER.

"HOW BEAUTIFUL UPON THE MOUNTAINS, ARE THE FEET OF HIM THAT BRINGETH GOOD TIDINGS, THAT PUBLISHETH PEACE."—Isa. lii, 7.

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ORIGINAL SERMON,

Delivered in Watertown, (Mass.) on Thanksgiving day, December 2d, 1831.

By W. S. Balch.

Enter into his gates, with thanksgiving, and into his courts with praise; be thankful unto him and bless his name. Psalm c, 4.

To enter into the presence of God, in a restricted sense, is to raise our thoughts and affections from earthly objects, and fix them in devout adoration on him as the Bountiful Giver of every good and perfect gift. In other words, it is to disengage the soul from the trials and perplexities, the cares and troubles of the present world, and leave it at full liberty to wander away to its native skies, and contemplate and adore the unceasing goodness and boundless mercy of the great Father of all! It is a most pleasant and important duty; increasing at the same time our confidence in God, enlarging our conceptions of his character, and improving the affections of our hearts. It enables us to deprecate in a suitable manner the follies and afflictions of the present life and rightly to appreciate the blessings we are permitted to enjoy. And while it prepares us for the duties and pleasures of a life chastened by sobriety, temperance, and an ardent desire for our own and others' good, it also fits us for our departure from this "contracted span," to that better land inhabited only by pure and holy spirits, to the more immediate presence of God, and the fuller enjoyment of the rich communications of his love in the regions of light, of life, and of glory.

This pleasant duty should be commenced with thanksgiving. "Enter into his gates with thanksgiving." Consider the numerous favors of God, in sparing life, preserving health, bestowing food and raiment, giving us friends, the pleasure of friendship, and all the tender affections of the heart, and, in view of his countless mercies daily and hourly received, *come before him with praise. Be thankful unto him,* and bless his name. Recount the kind assurances of his love bestowed in the past and promised for the future, and render to him that homage which is his due. Hold his name in reverence, and devote to him the best faculties of the soul.

Such were some of the wise instructions of the sweet singer of Israel, when his soul was fired with the inspirations of gratitude and love, and all the charms of poetic imagery dictated the most persuasive language to influence others to offer the tribute of grateful praise while bowing around the altar of public devotion. His arguments afford conclusive proof of the seasonableness of the requirement, and of the salutary effects consequent upon obedience. But he does not leave his instructions as naked commands without presenting motives sufficiently powerful to insure observance. The commands of God are never given as the royal mandate of a tyrant, to display his authority or exact a servile task. They are so many persuasive arguments to induce us to seek our own best interests, to liberate us from sin and its effects, and to bring us into the enjoyment of truth and virtue.

The most important considerations which can be found are presented in the connexion of the text, why we should *enter his courts with praise.* "Make a joyful noise unto the Lord, all ye lands. Serve the Lord with gladness; come before his presence with singing. Know ye that the Lord he is God; it is he that hath made us and not we ourselves; we are his people, and the sheep of his pasture. Enter into his gates with thanksgiving, and into his courts with praise: be thankful unto him and bless his name. For the Lord is good; his mercy is everlasting, and his truth endureth to all generations."

The Psalmist calls on *all lands*, to render to God, in songs of praise, that gratitude which was due unto him. This service, he declares in the second verse, must be done with gladness —*not* to appease his wrath and purchase his favor—*not* through fear he would cast off forever if it was neglected, nor that their immortal interest might be bettered. A service obtained by compulsion will never be accepted. What sort of gratitude must that be which is produced by a dread of danger? Can God be well pleased with that praise which is offered to purchase his love? Will an offering as heartless and hypocritical as the senseless flatteries of the parasite be an acceptable sacrifice? Can hypocrisy ever be substituted for genuine thanksgiving and *willing* worship? Gratitude to God is the *effect*, not the *cause*, of his blessings. And all the services we can perform will neither secure his favor nor receive his frowns. They may fit us to enjoy, in an increased degree, the blessings he does bestow, and save us many sad hours of painful reflection we should otherwise have suffered as a consequence of our transgressions. But they will never affect the purposes of the Deity. His providence is invariably directed to one object—the happiness of his creatures. And all the administrations of his government tend to the obtainment of that end. The punishment he inflicts on the sinful is as immediately the effect of his love as the rewards he bestows upon the virtuous. Therefore no act of ours can change the Great Unchangeable. He is immutable.

We are commanded to *serve the Lord with gladness.* No other service can be acceptable to God or beneficial to mankind. Our will must be subdued to his. Our hearts, our affections, our whole desires must be directed to the faithful performance of the great duties required of us in his law. We must feel an entire willingness to be made conformable to his moral government, that "whether we eat, or drink, or whatever we do, we may do all to his glory." We must cherish within a life-giving principle of moral and spiritual improvement. The wise instructions of the Savior must be cheerfully obeyed, for his *words are spirit—they are life.* When once we have tasted the heavenly gift, and rejoiced in the spirit, we do with 'gladness' the good works indispensably necessary to sustain the dignity and excellence of which our natures are susceptible, and to secure that permanent happiness we so much desire. We forget the things that are behind, and press on towards them that are before. What things were gone before, we count but loss for Christ. *Yea doubtless, and we count all things* of a worldly nature, of little importance, compared with *the excellency of the knowledge of Christ Jesus our Lord.*

We now pass to notice some of the arguments presented in this Psalm, why we should offer thanksgiving to the Lord. Though brief they are comprehensive and forcible.

1st. Because *he is God*—the Great First Cause of all things, the Creator of heaven and earth, the Supreme and All-wise Controller of men and of nations. '*Know ye that the Lord he is God.*' Most nations acknowledge, in some manner the being of a God, whose wisdom and power are manifest in the curious structure and orderly management of creation, and whose goodness shines resplendent in his unvarying providence extended over all the creatures he has made. The Lord our God is the God of Jacob, the great "I AM" whom we are required to worship in the beauty of holiness. He, as the unchanging friend and benefactor of the human race, is worthy to receive our purest worship, our highest paise. From him proceeds every good and perfect gift, therefore we ought to be thankful unto him, and bless his name. Though we possess not capacities sufficiently extensive, to search out the inscrutable Jehovah, yet we can learn so much of his wisdom, power and benevolence, as to inspire us with the most ardent love, the humblest adoration, and the most grateful praise.

2nd. *It is he that made us, and not we ourselves.* Here is a twofold argument, a positive and a negative. A truth is asserted, and an error corrected. The proud are abased and the humble exalted. That haughty superiority which some men would arrogantly assume, paying deference to nothing save their own unhallowed lusts, or perverted judgments, is here levelled with the dust. There is a Being who has made us. To him as our Maker we ought to bow in greatful submission. We are under the most solemn obligations to obey his laws, for they are given to help our infirmities—to point out the sure road to happiness, to honor and to glory. We have no right to mark out to ourselves a pathway, opposed to the high way of holiness. He has an undeniable right to claim obedience, and we can have no excuse for neglecting to obey.

If God is our Maker, he must have had a *design* in our creation. He is not controlled by fortuitous changes. He is governed by an unwavering principle, and acts to the obtainment of a definite object. Design is stamped on all creation. Every thing answers the end for which it was evidently made. What, then, must have been the purpose of God, in the creation of man? Scripture assures us that "for his pleasure they are, and were created," that, after he had completed the great work of creation, he took a comprehensive view of all he had done, and knowing full well, that all things should be ordered aright to the created, he pronounced what he had made *good*, and *very good.* We are informed in another place that *he will do all his pleasure.* The inference is plain, that the ultimate happiness of all things, was the primary object of God in the creation of the world. And until it can be proved that the delegated power possessed by man is greater than the power of God, or that there is a Being opposed to him, of *more than Almighty* power, we must conclude that the world will enjoy the adequate amount of happiness designed by our Creator. But who will argue thus? Will any pretend that a stream can rise higher than the fountain whence it issues?—that the thing formed has a right to say to him that formed it, What makest thou? Will any harbor the irreverent thought, that man has power to frustrate the plan, or stay the hand of his Maker? Audacious wretch! First give proof of your mighty strength, by changing the order

of nature, by turning day into night, summer into winter, storms and tempests into balmy dews, and gentle zephyrs.

"Go, wondrous creature! mount where science guides,
Go, measure earth, weigh air, and state the tides;
Instruct the planets in what orbs to run,
Correct old time and regulate the sun.
—— Go, teach eternal wisdom how to rule,
Then drop into thyself and be a fool."

That God is our Maker, few will dispute. That in our physical constitutions, there is a harmony and fitness of powers existing proportioned to our wants, is also admitted. But in our moral powers there is a great lack somewhere, according to popular theology. But why is it that God has been so mindful of our temporal wants and left our spiritual and eternal happiness so very precarious. Could he not as wisely arrange the moral, as the physical powers? Or has man enlarged the former beyond the design of his Maker so as to place in jeopardy his happiness—the very object of his existence? This seems like limiting the Holy One of Israel, like diminishing his wisdom, or lessening his power. Whatever view we take of this part of our subject, our conclusion is the same—that we were designed for happiness. How then should our hearts glow with gratitude to our Allwise Creator who has made us in so fearful and wonderful a manner; who has so wisely adapted all our powers of body and of mind to subserve our greatest good. And how very desirous should we be to search out and obey his will concerning us, for "it is he that hath made us and not we ourselves."

3d. *We are his people, and the sheep of his pasture.* He is our Father, we are his children. He is our shepherd, we are his sheep. There is a near relationship existing between us and our Maker—that of parent and child, and owner and property. On the one part God is deeply interested in our behalf, for in promoting our happiness he increases his own glory. He has every right to do with us as seemeth unto him good—to give us laws, and oblige us to obey—to set limits, and punish us if we pass over them. Actuated by pure unchanging love he can never do wrong. Therefore he does perfectly right in circumscribing us within the limits of duty, and hedging us about with briars and thorns which will as surely destroy our happiness, as we undertake to wander away from the field of duty. On the other part, we are in duty bound to love and obey him, to be thankful unto him, and bless his name. Like sheep we feed upon the bounties of his providence. His watchful eye is ever open to behold our wants. His beneficent hand is ever stretched out to relieve them. "The eyes of all wait upon him, and he gives them their meat in due season. He opens his hand and satisfies the desire of every living thing." We then ought to return to him the offering of thanksgiving and gratitude. And what season of the year can be more proper than the present. Our labors have been crowned with abundant harvests. Nature and providence have yielded up their abundant supplies, to afford us food and raiment. Health, peace and prosperity abound in a good degree in our families, society, state and country. Liberty, civil and religious, is still preserved. The march of truth, of liberty, scientific, moral and religious improvement is onward towards the utter demolition of error, bigotry and superstition. The long expected millenium is approaching, when liberty shall be proclaimed to captives of sin and error; when every man will exercise the right that God has given to all without distinction—to think, *believe* and act for themselves, so long as their thoughts, faith and conduct do not interfere with the rights of others. When like sheep of the *same* pasture, though of different flocks, we shall unite in the great principles of all true religion, to love God and our neighbor, and to do to others as we would have others do to us; though we may separate into different sects, and now and then, perhaps unwarily venture a little to closely on the line which secures the liberty of another. This is certainly a milenlium most devoutly to be wished, but whether it is the *true one*, affords fair grounds for inquiry. Let us then express our thankfulness to God for his guardian care over us, by duly presenting the offering of greatful hearts, and resolving to be good and obedient children so long as we live in this world, that when we go hence to be here no more, we may meet the vast family of man in "*one fold*" having "*one shepherd*," and in union of hearts spend our immortal powers in rendering that praise which can be offered only by the ransomed in heaven.

4th. *For he is good.* The goodness of God is equallv attested in Nature, in Providence, and in Revelation. We have already seen that in the creation of men God designed their happiness. In providence he acts invariably to that object. There is an equal and impartial distribution of the necessaries and conveniences of life, so far as our heavenly Father is concerned. Revelation bears ample testimony to this fact. "*He is good unto all.* He makes his sun to rise on the evil and the good, and sendeth rain on the just and the unjust." He has never left himself without a witness, "in that *he did good*, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness." All that we enjoy, all that we hope for originates in the goodness of God. Divines may talk as they will about "all men having lost the favor of God, being under his wrath and curse," &c. it is all false. We receive of his favor every day, every hour we live. We could not survive a moment—we could not draw a breath should he withhold his favor. Although we have sinned and transgressed his holy law, and thereby become obnoxious to a condign punishment, he is still our Father, and has commended his love towards us, in that, while we were yet sinners, Christ died for us (Rom. 5, 8.) He designed the great plan of redemption for guilty man. He sent his beloved Son to die for the ungodly. He has no pleasure in the death of the wicked, but that the wicked turn from his way and live. He will have all men to be saved and come to the knowledge of the truth. He has therefore conceived a plan, and manifested it to the world by our Lord Jesus Christ, and all this, is the manifest proof of his free and unbought love for a sinful world.

The goodness or love of God gives us the most interesting view of his character. Without it, he would cease to be an object worthy our love, or reverence. His power would degenerate into tyranny, his wisdom into foolishness. His government would no longer maintain that steady and uniform course, which now so naturally excites our wonder and admiration. His promises would fail to afford consolation, to merit our confidence, or to be the sure foundation of hope.

In fine, his whole providence would no longer inspire our souls with the delightful emotions of gratitude and love. We could not love him for we could discover nothing lovely. We could not adore him for we could discover nothing adorable. We could not offer the tribute of thansgiving, for we could discover no cause of thankfulness.

But how different is the fact. *God is good.* In this attribute centers all the rest. Every blessing we enjoy is the gift of his munificence. Our lives, our health, our food and raiment are in his hand and are meted out to us according to the good pleasure of his goodness. The power of thought, the opportunities of moral and intellectual improvement, the bestowment of friends, the pleasures of friendship and all the sweet affections of the soul, are but the gifts of God. In him centers all that is good, all that is wise, all that is lovely. Like the sun in the center of the planetary system, all things derive strength, warmth, light, beauty and perfection from him. All things gravitate towards him who filleth all in all. "*For of him, and through him, and to him, are all things, to whom be glory forever.*"

5th. *His mercy is everlasting.* The mercy of God is a modification of his goodness, connected with his power and wisdom. It expresses his compassion for the misery of his creatures, and his determination to relieve them. It is therefore a theme of constant rejoicing to the penitent and devout. It is seen in the kindness of God, in relieving our temporal wants, but more clearly in the salvation of the world by Jesus Christ. It is infinite, immutable, everlasting. His mercy is from everlasting to everlasting. It is from generation to generation. It endureth forever. What a source of consolation to the troubled spirit! What a reason for thanksgiving!

There is an error I cannot refrain from noticing in this place. It is the notion that there is a liability of "sinning away the day of grace, of going *beyond the reach of mercy.*" If the fact above stated is correct, that the mercy of God is everlasting; with what propriety can it be asserted that the sinner may go beyond the reach of mercy? that the mercy of God is *now* upon us, but soon we shall be cast off forever? that we *now* have the offers of mercy, but the scene will soon close, when we shall be forever shut out from God, to suffer the full weight of his implacable wrath? that weeping mercy *now* sits on the throne, but stern justice will soon resume the sway over God's whole empire, when his own children shall receive their portion in the blackness of darkness forever? "Justice and judgment are (*now*) the habitation of his throne." He retaineth *not* his *anger forever* because he delighteth in *mercy*. *The Lord will not cast off forever, but though he cause grief*, yet will he have compassion according to the multitude of *his mercies*."

Lastly. *His truth endureth to all generations.* The truth of God is immutable. What is true with him one day always was and always will be the same. If it was true that *he was love* in the Apostles day, it is equally true that he *is* now, and always will be love, for HE CHANGETH NOT. If it is true that he designed the happiness of all men, that he wills their salvation, it is also true that all men will be saved. It was on this ground that St. Paul asserted (2 Tim. i, 9.) that he and his brethren, were saved and called, not according to their works, but according to his [God's] purpose and grace, which was given them in Christ Jesus before the world began. This being a truth, with God it was as certain while Saul of Tarsus was persecuting the church of Christ, as it was after his conversion; but with Paul it was far otherwise. He was acting "ignorantly and in unbelief" of this truth. He was the servant and slave of error, of a gross delusion. But the voice of his persecuted Savior spoke from the midst of that radiant brightness which shone round about him—not with the terrors of damnation, with threatnings and wrath; but soft as the songs of angels round the throne of God, yet quick and powerful, reaching to the very heart. The language was understood: the voice obeyed, and he was made acquainted with a *truth* which had been hid for ages and generations. Therefore he continues, in addition to the language above quoted, "But is *now* made manifest by the appearing of our Savior Jesus Christ, who hath abolished death and brought life and immortality to light through the gospel." And so in every other instance, God purposes the salvation of the world. "He hath made known to us the *mystery of his will*, according to his *good pleasure*, which he hath purposed in himself, that in the dispensation of the fulness of times, he might

gather together in one all things in Christ, both which are in heaven, and which are on earth, even in him." This is God's purpose. It is his truth; and *his truth is everlasting*. The difficulty is, the sinner, like Paul, acts "ignorantly and in unbelief." He knows not the truth; for if he did the truth would make him free.

We ought to be thankful to God that his truth is immutable, that in spite of our sins his design shall be accomplished; that though our sins have separated between us and him, they have not changed his truth concerning us; but that after suitably chastising us, as much as will be for our *profit* (Heb. xii, 10.) he will restore us to purity, and happiness. Although we have suffered on account of our ignorance of the truth, yet God has not changed. His wise plans are unaltered. His government is the same. And all things are made subservient to his glory, and our happiness. Our afflictions are light and momentary, and not worthy to be compared with that glory which shall be revealed in us. Then let us reason together upon these matters; though our sins be as scarlet, they shall be as white as snow, though they be red like crimson, they shall be as wool.

In view of this subject what abundant cause have we to be thankful unto God. As a nation, we are a peculiarly favored people. As a society, we are prosperous, united and happy. As christians, we have made some moral improvement, I trust, and some advances in religious knowledge. Our faith grows stronger and stronger, as we become better acquainted with the truth of God. Let us then one and all express our gratitude to the great Author of every blessing for his unspeakable mercies to us. But "how shall we do this," do you ask? I answer, Not only by your songs of praise in this house, but by cultivating a principle of love and benevolence within, which will manifest itself in deeds of charity and acts of kindness towards those in suffering and want. Beloved brethren, when you return to your homes, and seat yourselves around the festive board, and feast upon the bounties of providence, think of the goodness of your God, the duty you owe him and your fellow men. Friend of humanity! Can you partake of the luxuries of life, and pretend to be thankful to your heavenly Father, while the suppliant stands waiting at your door? Give of the bounties you possess. Go to the poor, but not with empty hands. Full hearts, and kind wishes, in this case, will never answer. Give full proof of your *religion*—of your thankfulness by visiting the widow and fatherless in their afflictions, and in keeping yourselves unspotted from the world.

FROM THE RELIGIOUS INQUIRER.

"YE DEVOUR WIDOW'S HOUSES."

In the "Eighth annual report of the Auxiliary Foreign Missionary Society," we find some facts in relation to the means used for raising money to propagate sectarian notions, which clearly exhibit a course of conduct, in our view, altogether reprehensible. These zealous advocates for missions, seem to be driven to measures which we think do not reflect much to their honor; and we should think persons claiming any regard to modesty, would be unwilling to have them appear in their printed report.

After having stated what had been received from year to year since the first organization of the society, and the success in collecting, some incidents are related, concerning which we shall make a few remarks.

The writer who makes the Report for the "Ladies' Association, First Society, Hartford," observes that "some have made *sacrifices* to enlarge their usual donations; and surprized me with several dollars in readiness. One female said she had but *six cents* to give, which she could spare from her *wants*. One little girl, at the suggestion of her mother, laid by a few cents for me. She had on a former occasion brought me *all her little store*, and I *felt gratified* that this *pious indigent* parent should call the attention of her child to this interesting subject." O! shame, where is thy blush? Six cents taken from a *poor* female who stated that *it was all she could spare from her wants*. A few cents from a child who had offered at the suggestion of her *indigent parent*. Is this a source of *gratification* to a truly benevolent heart? Is it benevolence to take this pittance from an *indigent* family, who in fact were rather the subjects of charity, and who may have been suffering for the want of some of the comforts of life, and who, in all probability have received aid from the hand of the benevolent during the inclement season which has pressed peculiarly hard on the poor? Is this in accordance with the example and injunctions of our divine Master, who said it was 'more blessed to give than to receive?' Not to receive from the indigent and give for visionary projects, but give to relieve real distress, give to the poor and needy. Did he ever call upon the poor and unfortunate to give to mammouth institutions? Are we not commanded to visit the widows and the fatherless in their afflictions, and contribute to their wants? Jesus went about doing good, and constantly administering to the wants of the needy, comforting the afflicted and relieving the distressed, but never do we hear of his sending out his disciples to beg and lay the inhabitants under contribution for the purpose of creating large funds to accomplish sectarian projects. In the face of all this do we see it stated that it is a source of gratification to witness such donations as have been related.

Tell it not in Gath, publish it not in the streets of Askelon. For the honor of christianity we had hoped that such measures would never have been adoptod, and that, too, in the name of the holy and benevolent religion which we profess. $5918, 20 were received in the county of Hartford, the last year, for foreign missions, by the Auxiliary Society. How much has been raised in the state and United States, we cannot tell, but probably the proportion will hold good throughout. Some idea may be formed of the amount, if we consider the aforementioned sum has been raised by an *Auxiliary* institution. When we see these things, may we not call upon those who manage these matters, in the name of common sense and of every thing that is lovely while draining the community of money for various quixotic projects, to spare the widow's *mite*, and the last *six cents* of the indigent female! For heaven's sake keep your unhallowed hands from the last sixpence of virtuous poverty, and do not bring upon yourselves the condemnation of those who 'devour *widow's* houses.'

Philanthropy.

The following we find in one of our exchange Papers, and is said to have been copied from an early history of Connecticut. We cannot answer for its correctness, not having seen the "ancient record," but it really exhibits something of the assuming spirit of that age, and does not inaptly set forth the same spirit in the present. We see professed Christians of the present day, with equal "unanimity," and facility, voting to their own exclusive use and possession, all the joys of Heaven, and never ending felicity, while their poor wicked neighbors must be entirely dispossessed, and thrust out into the wilderness of despair. P.

Soon after the settlement of the town of New Haven, a number of persons went over to, what is now, the town of Milford, where, finding the soil very good they were desirous to effect a settlement; but the premises were in the peaceable possession of the Indians; and some conscientious scruples arose as to the propriety of deposing, and expelling them. To test the case, a *church meeting* was called, and the matter determined by sacred vote, of that sacred body. After several speeches had been made in relation to the subject, they proceeded to pass votes; the first was as follows—"Voted, that the earth is the Lord's and the fulness thereof." This passed in the affirmative, with great unanimity. 2d. "Voted, that the earth is given to the Saints." This also was determined like the former—mem. con. 3d. "Voted, *We* are the Saints;" which passing, without a dissenting voice, the title was considered indisputable, and the Indians were soon compelled to evacuate the place and relinquish the possession to the *rightful owners*.

In looking over the Christian Almanack for 1832, we have noticed a statement, official we presume, of the annual income of the various self styled Benevolent institutions of the day, from which we extract the following items.

American Board of Commissioners for foreign mission	$106,928
American Bible Society,	125,316
Home Missionary Society,	48'424
American Tract Society,	42,922
American S. S. Union,	74,875
American Seamen's Friend's Society,	5,153
Gen. Assem. Board of Missions,	19,158
American Education Society,	40,450
Prison Discipline Society,	4,499
	$467,725.

The above comprises only a part of the popular tax upon community, and is mostly, we believe, if not entirely under the control of ONE denomination, (Presbyterians)—the Episcopal, Methodist and Baptist denominations not being included. It is an old proverb "that money is power," and HALF A MILLION OF DOLLARS annually, is a startling sum to be managed by one denemination, especially when the leaders of that denomination are strongly suspected of ambitious motives. The Religion of Jesus must be sadly changed since the days of its founder, to require these enormous sums of money, to support it, drawn mostly from the "hard earnings of virtuous poverty." *Then* it was affirmed, "my Kingdom is NOT of this world," and it was unhesitatingly enjoined upon its Ministers, to "provide neither gold, nor silver, nor brass in their purses," but *now*, how widely different. "By their fruits ye shall know them." As an evidence of the source whence much of these funds are drawn, we refer the reader to an article on this page, copied from the RELIGIOUS INQUIRER. Freemen of America! *read*—REFLECT! P.

NEW SOCIETIES.

A new Universalist Society has recently been formed in South Hero, Vt., another in East Pharsalia, Chenango Co. this state.

Universalist Societies have recently been formed in Groton, N. Y.; in Springville, Pa.; and in Lyme, O.

We learn by a late Herald of Freedom, that the "First Universalist Society" of Danbury, Conn. have resolved to adopt immediate measures for the erection of a house for public worship in that town.

The Universalists in Howard, Steu. Co. this state, also design the erection of one the ensuing season.

FROM THE MAGAZINE AND ADVOCATE.

A PUBLIC DEBATE.

Brs. Skinner and Grosh—I have a duty to perform which I would very willingly have imposed on some one else, that I might not be found speaking of performances in which I have been deeply concerned. But why should I not speak in this case? Doubtless, if the Limitarians had triumphed as we dtd, every man, woman and child of them, would have been concerned in trumpeting their victory, and the news would soon be spread before the world by all their journals, both religious and secular. I must, therefore, lay aside the diffidence of which I first spoke, as I shall state that only, which can be attested by five hundred witnesses, if not more.

I allude to a public debate, held in the town of Seneca, Ontario county, N. Y., on the question, "*Will the punishment of the wicked be only temporary, for their good; or will it be vindicatory and endless?*" The debate was commenced on Thursday, Dec. 29, 1831, and closed on Friday evening, 10 o'clock, Jan. 6, 1832. It was opened by Rev. James Boyle, on the part of the Presbyterians, who assumed the station of the challenger, though he did not give the challenge himself. Our worthy and talented Br. O. Ackley was challenged to this debate by a young Limitarian convert, who was teaching school in the district where he resides. Br. A. accepted, and Mr. Boyle, (the same who challenged Br. Skinner,) at the solicitation of his young friend, came boldly forward to defend the indefensible doctrine of endless misery. The meeting was held in the Orthodox meeting-house, and during most of the time the arguments were heard by, it was thought, a thousand people. There was not any one present to take down the arguments in full—hence, only a *general account* of the debate can be given to the public.

During the first day, Br. Ackley followed his opponent, and met all his arguments with promptness and good effect. But as the controversy continued about seven hours the first day and evening, and our brother becoming fatigued and somewhat hoarse, the writer of this article took his place next day, according to mutual agreement between him and Mr. Boyle. As the question in debate concerned *punishment* and its *object*, we took, and defended, and maintained the following positions:—

1. That "without respect to persons God will render to every man according to his works."

2. That punishment and chastisement, coming from the same immortal Fountain of benevolence, and the terms being used interchangeably in Scripture, for the same thing, it is clear, from this fact, that all punishment is designed for the good of the punished—and, that, in addition to this obvious truth, the Bible positively declares this to be the object of punishment.

3. That the promises and other declarations of Divine truth, predicting man's deliverance, (one hundred passages of which were adduced at one time,) are absolutely universal in their meaning, and unconditional in their accomplishment, and imply salvation from sin, &c.

4. That the scriptural doctrine of forgiveness does not consist in the remission or mitigation of punishment deserved, but it consists in taking away sin, by removing the disposition to continue in sin, and is clearly seen to be such from the sense of the original terms, and from the fact, that in *every* instance in the whole Bible where forgiveness is spoken of, it is forgiveness of *iniquity, transgression, sin*, &c. and *never* of *punishment*. In this sense all men shall be forgiven. For the fulness of the Gentiles will be brought in—then *ungodliness* (sin) will be turned from Jacob—for this is God's "covenant unto them when he shall *take away* (forgive) *their sins*."

5. The preceding propositions, though proved separately, were farther confirmed by all those passages of holy Writ, which declare unequivocally, that God's counsels shall stand—that he will do all his pleasure—that he worketh all things after the counsel of his own will, &c. &c.

6. That the word *hell* does in no instance, in the Bible, express a place of endless misery.

7. That *zoeen aionion* (everlasting or age-lasting life) does in no instance in the sacred Book, imply a *life of immortality*, in a future state, but *a life of faith* in this world.

8. That *kolasis aionion* (everlasting or age-lasting punishment, Mat. xxv, 46,) has not the remotest allusion to endless misery. The punishment is shown to be limited, 1. by the term *kolasis*, which means a *punishment, correction, chastisement*, inflicted for purposes of reform—2. By the uniform object of chastisement which is to amend the chastized. 3. By the divine, and unalterable, and unconditional promises to all to obtain immortal holiness and life. 4. By the divine threatnings and judgments, which no sinner can escape. 5. By contrasting it in this text, (Mat. xxv, 46,) with the *aionian life of faith* in this world, instead of contrasting it with a life of immortality and incorruption. 6. By the naturally and grammatically restricted sense of the word *aionion*.

9. That the duration of life beyond the grave is altogether independent of the words translated *forever, eternal*, &c. but is expressed by *aphtharsia, aphthartos, akatalutos*, &c. which are perfectly unequivocal in their import, and mean immortality, incorruption, immortal, unceasing, endless, indissoluble. 1 Cor. xv, 50—54. Rom. i, 23. 1 Pet. i, 4, 23. Heb. vii, 19. These words are no where, in the Bible, applied to life in this state of being. They are no where, in the Bible, used to express the continuance of sin, or any of its consequences. They are only applied to life in a future state, and to God, who is endless in life.

The above is a mere sketch of the course that was taken, and is all that can be given now. It should be observed that this course was not previously marked out, as we were subject to the turn Mr. Boyle might take, he being the *leader* in the debate. But in a very short time the subject resolved itself into the above system, or nearly so, which seemed to render the whole very intelligible to the congregation.

One of the items in the rules drawn up for the government of the parties, during the debate, provided, substantially, that the controversy should be continued till the parties were both *satisfied*, or, until one or the other should *yield*. Now we do not pretend to say that Mr. Boyle gave up his sentiments, but finding that he could not sustain them, *he and his party refused to go on with the debate*, although they were repeatedly told, that the half of our strength was not yet exhibited. Mr. Boyle more than once stated that he had thrown out all his strength—and as often represented, that I had said the same. But this was not only promptly, and as frequently contradicted, but pains were taken to tell him and the audience what were the subjects we wished farther to introduce, touching the question in debate—and when we saw that the Orthodox were determined to close the controversy, Br. Ackley, as the organ of our friends, arose, and stated, that he was authorized to say, that if they would continue the debate, the Universalists would pay all the expenses of wood, oil, and attendance of the house, during its further progress! But the matter was ended—they gave up the question—and we peaceably retired.

The cause of truth received many friends during the controversy, and I have every reason to believe, that the whole will be attended with good consequences—and being fully persuaded that well-conducted religious controversy is always attended with profit, and being zealous for the truth, and willing to follow its divine light, that I may be farther and better instructed, if indeed I am advocating error, I do, without reserve, but with great respect and deference, offer to meet, in public debate, any respectable advocate of endless misery, on the question named in this article, viz: "Will the punishment of the wicked be only temporary, for their good; or will it be vindicatory and endless?"

W. I. REESE.

East Bloomfield, Jan. 16, 1832.

FROM THE SOUTHERN PIONEER.

DESTRUCTION OF SIN.

SIN is the worst enemy of man. It impairs his judgment, benumbs his faculties, wastes his fortune, and destroys his peace. It leads him from God and duty, hinders his progress in knowledge, and overwhelms him in the billows of despair. To destroy this, was one great object of Christ's mission. Hence, when Jehovah promised a Savior, he said, "the seed of the woman shall bruize the serpent's head." The fulfilment of this promise, would be the destruction of sin, because to bruize the head is a deadly wound; it destroys the seat of life. And the manner in which the inspired writers speak on this subject, shows, that Christ will effect every object of his mission. For they not only teach, that the "pleasure of the Lord shall prosper in his hands," that his "people shall be willing in the day of his power," and that "he shall see of the travail of his soul, and be satisfied;" but that he "shall finish transgression, make an end of sins, make reconciliation for iniquity, and bring in everlasting righteousness." Dan. 9, 24. When John, the harbinger of Jesus, saw his master approaching, he said to the people, "Behold the Lamb of God, which taketh away the sin of the world." John 1, 29. St. Paul says, "That where sin abounded grace did much more abound; that as sin hath reigned unto death, even so might grace reign through righteousness, unto eternal life, by Jesus Christ our Lord." Rom. v, 20, 21. He also says, "The wages of sin is death, but the gift of God is eternal life, through Jesus Christ our Lord." Rom. 6, 23. Now we would ask, how sin can be endless, if the Lamb of God takes it away, if grace abounds much more than sin, if grace reigns to eternal life, and if the gift of God is life eternal? But this is not all the evidence we can give, why sin will be destroyed. Paul in 1 Cor. xv, 56, 57, speaking on the destruction of death and hell, says, "The sting of death is sin, and the strength of sin is the law; but thanks be to God, who giveth us the victory, through our Lord Jesus Christ!" Now by victory he means, a triumph over death and hell. But could he triumph over these, while the sting of death, which is sin, remains? Most certainly he cannot.

In Heb. ix, 26, Paul says, that "now once in the end of the world, hath Christ appeared, to put away sin, by the sacrifice of himself." Now as he died for all, this shows, that his sacrifice will put away the sin of all. Hence St. John says, "that the blood of Christ cleanseth *from all sin!*" 1 John i, 7. He also says, "that we have an advocate with the Father, Jesus Christ the righteous; and he is the propitiation for our sins; and not for ours only, but also for the sins of the *whole world*." 1 John ii, 1, 2. No language can be plainer, and no proof stronger than this. Therefore, we believe that sin will be destroyed. And as sin is the cause of misery, we also believe, that there will be an end of misery as well as sin.

O. A. S.

A person once observed to an ancient Greek philosopher, that it was a great happiness to *have* what *we desire*. The sage replied, but it is much greater happiness to *desire nothing* but what *we have*.

CHRISTIAN MESSENGER.

EDITED BY T. J. SAWYER AND P. PRICE.

SATURDAY, FEBRUARY 18, 1832.

SCRIPTURE EXPLANATION.

Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city. For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie. Rev. xxii, 14, 15.

Our limitarian friends often urge this passage against the doctrine of Universalism. The ground on which they rest their supposed argument, is, that "the city" means *heaven itself*, and that those who are without the city *can never enter it*. Both of these premises we believe erroneous, and consequently we regard their conclusion as incorrect.

No person who will trouble himself to read chapters xxi and xxii entire, can for a moment doubt that the city spoken of in our text, is the same as "*the holy City, new Jerusalem*," which John saw "coming down from *heaven*," and it needs no miraculous gifts to understand that what came down OUT OF HEAVEN is not HEAVEN ITSELF. St. Paul (Gal. iv, 24, 27,) evidently alludes to the same Jerusalem, and to distinguish it from the city commonly so called, he speaks of it as "*Jerusalem which is above*." Few christians can be ignorant, however, that the apostle was discoursing of the *two covenants*, the former of which, or the Mosaic dispensation was represented under the figure of the city of Jerusalem, which then was, and the latter, or the christian dispensation, under that of Jerusalem which was above, but which, when the former with its tabernacle, and religion and rights passed away, descended from Heaven to dwell with men. "The law was given by Moses, but grace and truth came by Jesus Christ." And the splendid description of the *new Jerusalem* given by John, can scarcely express the excellency of the gospel. The authority of Dr. A. Clarke on the meaning of "the holy city" will probably be satisfactory. He says, "This doubtless means the Christian Church in a state of great prosperity and purity." Again on Gal. he understands the "Jerusalem which is above," to signify "the Church of Christ, the metropolis of Christianity, or rather the *state of liberty* into which all true believers are brought."

In the second verse preceding our text, we read, "behold, *I come quickly*, and my reward is with me, to give to every man according to his work." By a reference to Matthew xvi, 27, 28, we shall see, that this same coming was foretold by Christ himself and that the time was limited to the age in which he lived. Are not the "new Jerusalem" and "the kingdom of God" the same? Be this as it may, it is utterly impossible that the *new Jerusalem* can be heaven itself; first, because it came down out of heaven, and secondly, because "the kings of the EARTH," and the NATIONS" are said to "bring their glory into it." We may safely conclude, then, that the city spoken of in our text is the kingdom of God set up in the earth, or in other words, the Church of Christ here established. Without this city or kingdom are "dogs [i. e. "uncircumcised in heart"] and sorcerers," &c. for Paul assures us, Eph. v. 5, "that no whoremonger, nor unclean person, nor covetous man, who is an idolater hath any inheritance in the kingdom of Christ and of God." Indeed we regard it absolutely impossible for such persons to enter the new Jerusalem, because it is a city of *righteousness*, a *spiritual* kingdom, whose citizens and subjects are "a peculiar people zealous of GOOD WORKS." But we shall be asked, if they can *never* enter this kingdom and city. We answer, NEVER, while they retain their present characteristics. But whenever they shall "cease to do evil and learn to do well," when, indeed, they will truly "do the commandments" of Christ, then, and not till then, can they have right to the river and tree of life. As our text does not say that they never *can* reform, it is presumptuous to teach, or even believe, that they never *will*. S.

THE END OF THE WORLD.

In our last we gave an exposition of Matt. xiii, 37—43, in which this phrase is twice found. We are fully aware that in the remarks there made we subjected ourselves to the prejudices of a misguided public. It will be our object in the present article to expose the popular error into which every reader of the common version of the New Testament is liable to fall on this subject. We deny that the phrase, "the end of the world," expresses the same idea, or is to be understood in the same acceptation, when found in the New Testament as when used in modern writings or common parlance. It is not our present business to inquire into the proofs of the vulgar notion respecting the *end of the world*, the destruction of this earth which we inhabit, nor are we curious to know when or how, if ever, it shall be destroyed. We beg the attention of our readers to the following remarks.

1st. There are two words in the original Greek, which, although of radically different significations, are both translated WORLD.

Kosmos signifies literally *order*, *arrangement*, *regularity*, and from its order and regularity, *the world*, *the whole frame of the universe*, and by a common figure it is often used to mean the *people* of the world. *Aion* signifies *an age*, *a long period of time*, and by metonomy *the people* of an age. It will be seen by these definitions, that while the former has relation to *place*, the latter relates to *time*, and of course they are by no means synonymous. With these definitions in mind, we beg our readers to examine one or two passages of Scripture, in which both of these words are found in unfortunate proximity, and yet both translated in the same manner. "The field is the *world*." Matt. xiii, 38. Here *kosmos* is found, and properly translated. In verses 39 and 40, we read "The harvest is the end of the *world*," "so shall it be in the end of this *world*." Here *aion* is found. In Heb. ix, 26, we read "For then must he often have suffered since the foundation of the *world*, [*kosmos*,] but now once in the end of the *world*, [*aion*, in the plural] hath he appeared to put away sin by the sacrifice of himself."

2. It must have been observed by every careful reader of the New Testament, that the apostles and even the Lord himself made use of very singular language on some occasions, if such language is to be understood as the same would be at the present day. For instance, the disciples, (Matt. xxiv, 3,) asked Jesus when the destruction of the temple should be, and what should be the sign of his coming, and of *the end of the world*. It must be confessed, if the common opinion is correct, that the subject of one of these questions very little concerned the disciples, and that their curiosity was of an unusual kind which would inquire for the signs of an event to transpire two, perhaps ten, thousand years after their own death, and in which they could have no interest. It is still more singular that an inquiry relative to the *end of the world* should have been so closely connected, made indeed in the same breath, with others concerning the destruction of Jerusalem and the coming of Christ. But the most remarkable of all is that our Savior in answering these three questions, should have treated them as relating to circumstances that were to happen at the self-same time, that he should have assured the disciples that they who endured unto *the end* should be saved, and finally that *all the signs* for which they asked should be given and completed before that generation in which they lived had passed away. We ask our readers to turn to Matt. chap. xxiv, and point us to a single verse, a single word that alludes to the destruction of this material world. In Matt. xxviii, 20, our Lord promises his apostles that he would be with them unto the *end of the world*. In what sense, let us ask, was Christ to be with his apostles before the destruction of this earth, in which he would not be with them after such an event? If the passage was justly understood the difficulty would vanish, for then it would be seen that Christ promised to be with them until the end of the Jewish *age* or *dispensation*, in other words, until the gospel kingdom should be finally established when *miracles* would be no longer necessary "for the work of the ministry, for the perfecting of the saints." But let us examine the language of the apostles themselves. It is common for them to speak of the time in which they lived as *the last days* the *last time*. See Acts ii, 17, 1 John ii, 18, Jude 18. Peter declared, 1 Peter, iv, 7, that "*the end of all things*" was then *at hand*, and Paul 1 Cor. x, 11, speaks of himself and his contemporaries as those "upon whom *the ends of the world*" were come. We have before seen Heb. ix. 26, that Paul affirmed Christ to have died in the *end of the world*. We now ask the candid reader to decide for himself the meaning of the scriptures. Do they not teach plainly that the apostles regarded their own time as the *last days* and as the *end of the world*?

3. The apostles must have been mistaken in their views, or modern christians must have misapprehended their meaning. That the apostolic age was not, as they themselves affirmed, *the last days*, *the last time*, *the end of the world*, if these phrases be understood as they now are, needs no proof eighteen centuries afterwards. We certainly ought to be cautious in compromising the *inspiration* of the apostles in order to support the *dogmas* of our creed.

4. We should remark, before closing this article, that it is well known to the learned portion of limitarian preachers, that the phrase, *the end of the world*, does by no means express the idea of the original, and that the best commentators, even of their own general opinions, are constrained to acknowledge the fact. S.

CONVERTED UNIVERSALISTS,

CHRISTIAN ADVOCATE AND JOURNAL, &c.

Our Limitarian publications from one end of the country to the other, are not only constantly teeming with imposing accounts of the almost *miraculous* conversion of some "prominent," or "active," or "influential" Universalist, or "conspicuous advocate" of the sentiment, but every town or little village and society must have its truly "benevolent runners" to gad from house to house, and retail these (in most cases) gross and palpable slanders. Generally, when promulgated through public Journals, the utmost caution is used, that no clue can be had to their investigation; and when names and particulars are called for in a respectful manner, these calls are treated with their most "holy and pious" contempt. When verbally communicated, we are frequently more fortunate. We can then sometimes obtain names and circumstances, by which their truth or falsity can be determined. The result of these investigations, are almost without exception, sadly unfortunate for these retailers of "pious slanders." The Utica Magazine of Feb. 4th, gives an account directly in point. The Editors were assured by a pious tract distributer, "that Universalism *must* be false, as *so many* had renounced it," &c. They requested names, and were furnished with two, (Messrs. Porter & Newberry,) of Augusta, who were said to have abandoned the *awful* doctrine of an impartial God and Savior, and fled for refuge to the *ark of safety* exhibited in the belief of our Limitarian friends, and with the name of a Mr. Erastus Dix, of the same place, who renounced the doctrine in his dying moments, explicitly stating it would "do to live by, but not to die by." An investigation was immediately had, which showed that Mr. Porter and Mr. Newberry had been members of the Presbyterian church in Augusta for many years, and zealous members too; and in reference to the *Death Bed* conversion of Mr. Dix, they obtained the following certificate, which fully speaks for itself:

"This MAY CERTIFY that my son, *Erastus Dix, is now living;* is, and for many years has been a firm Universalist. *Are Dix*, another son of mine, died in September, 1827. He never was a believer in Universalism, and never pretended to be, and I never heard that he said any thing about it while sick. He lived and died but a few rods from my house. All reports to the contrary must therefore be false.

Augusta, Jan. 15, 1832. CHARLES DIX.

In August last, the Western Recorder announced the conversion of two *nameless* Universalists, in Augusta, probably in allusion to the above report, and the editors of the Magazine promptly asked for particulars. But as is usual on these occasions, and in perfect accordance with the *truly honest* and *christian* conduct of the Editors of the *Christian* Advocate and Journal, (the Methodist paper of this city,) recently exhibited toward ourselves, on a similar call, they could obtain no satisfaction. But the simple Tract Distributer was not sufficiently drilled in the art of *sanctimonious silence*—she was *too* honest.

We are really constrained to regard that cause as desperate—as rotten to the very core, which requires palpable falsehood to promote it, or such contemptible measures to sustain it. We are ever disposed to use all possible forbearance—our principles require it, and we derive pleasure in obeying their dictates, but when those who are clamorous in their pretensions to the Christian name and character, trample in the dust every principle of christian conduct, and outrage all rules of common courtesy between man and man, we feel justified—we even feel bound to use "all plainness of speech"—to "rebuke them sharply." Not, however, in anger, but to draw forth a blush of shame for their unworthy couduct, if indeed they are not wholly insensible to every consideration of shame. The course of the Editors of the Christian Advocate and Journal is before the public. They have as yet given no explanation. Our readers can judge how far they have rendered themselves obnoxious to the forgoing observations. P.

ILLUSTRATION OF JOHN XIV, 8, 9.

By Rev. J. Chaplin, D. D. President of Waterville College.

Philip saith unto him [Jesus,] Lord, show us the Father, and it sufficeth us. Jesus said unto him, Have I been so long time with you, and yet hast thou not known me, Philip? He that hath seen me hath seen the Father, and how sayest thou then, Show us the Father?

This passage I have long considered as clearly teaching the doctrine of our Savior's true and proper divinity. The train of thought by which I arrived at this conclusion, is substantially as follows:—Suppose you descend into one of the salt mines of Poland, some of which are said to be several hundred feet below the surface of the earth, and that you converse with one of the inhabitants of that subterraneous world, and one who was born there, and who had never seen the light of the sun. You undertake to give him a description of fields, and pastures and forests and mountains, and a variety of other things to be found on the earth's surface. You also attempt to give him some idea of the heavens, of the azure vault, and of the worlds of light with which it is bespangled and adorned. You speak particularly of the sun, and of the splendor and majesty in which he appears, when he marches through the heavens in a clear day. The man listens with profound attention; and at length exclaims, "Show me that glorious sun and I shall be satisfied." Suppose you now point him to one of the lamps which burn with a faint and feeble light in his dreary cavern, and say to him "Do you see that lamp?" "I do, he replies, but what of that?" "Why," say you, "he that hath seen that lamp, hath seen the sun; and why do you say to me, Show me the sun?" Should you speak thus to the inhabitant of the mine, how would you appear to him? And I may add, how would you appear to all men of sense? The application is easy. The similitude, I admit, is in one respect imperfect. But that very imperfection is adapted to evince the truth of the doctrine which I suppose to be contained in the passage, namely, the doctrine of our Savior's divinity. There is some proportion between the light of a lamp and the light of the sun. Both are created, and therefore both are finite. But if Jesus Christ be not truly and properly God, there is an infinite disproportion between him and the eternal Father. Hence, if it would be absurd to say, "He that hath seen a lamp hath seen the sun," much more absurd must it be to say, "He that hath seen Christ hath seen the Father," unless Christ be truly and properly divine.—*Christian Offering.*

REMARKS.

1. It seems to us if the passage which the learned Doctor has illustrated does clearly teach "the doctrine of the Savior's true and proper divinity," we shall be under the necessity of acknowledging the Catholic doctrine of *transubstantiation*. Indeed the amount of evidence is far greater (and of quite as direct a kind,) for the latter doctrine than the passage under consideration can afford for the former. And we may surely be permitted to ask if there is any thing more absurd in believing that we verily "eat the flesh and drink the blood of the Son of man" when we partake of the bread and wine of the communion table, than in believing that those who had seen the *person* of Jesus Christ had really seen the Great Spirit of the Universe?

2. If this language of our Master must be understood *literally*, we confess ourselves wholly unable to know what is meant by the following passages: "No man hath *seen* God at any time; the only-begotten Son which is in the bosom of the Father he hath declared him." John i, 18. "For he endured as seeing him who is INVISIBLE." Heb. xi, 27. "Now unto the King eternal, immortal, INVISIBLE, the only wise God," &c. 1 Tim. i, 17. "The blessed and only Potentate, the King of kings and Lord of lords; who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath SEEN, nor can see." 1 Tim. vi, 15, 16. We repeat if they who had seen. Christ had *literally* seen the Father, we confess ourselves unable to understand the passages above quoted. If they had not *literally* seen him this text is no proof that Christ was "the true and proper divinity."

3. Is it not possible that a prejudice for the doctrine of the Trinity might have misled the learned Doctor in his illustration of the text? And will not the passage admit of an easy and natural exposition without involving either contradiction or absurdity? Christ was the Ambassador of the Father. He did his works, and taught his doctrines. He *declared* or manifested the character of God. In this sense he was immanuel, *God with us*, and he who saw him, saw God through him. That this is the meaning of the text seems evident from the verse which immediately follows it. "Believest thou that I am in the Father, and the Father in me? The words that I speak unto you, I speak not of myself; but the Father, that dwelleth in me he doeth the works." The doctrines which he taught and the works that he did were then only the doctrines and the works of the Father, and he who had heard the one and seen the other, had virtually heard and seen the Father himself in his blessed Son and accredited Messenger. We might add that the simple fact that the apostles suffered no alarm at the time and never alluded afterwards to their having seen the eternal and invisible God is sufficient proof of the fallacy of the Doctor's opinion. S.

REQUESTS.

We have had many calls for Br. M. Rayner's Sermon on Divine Love—Br. I. D. Williamson's Sermon on Intemperance, (we had a small supply of these, but are now entirely out)—Br. Morse's Reply to Parker's Lectures on Universalism. Will the authors or publishers be good enough to forward us a supply of each, for sale, as soon as it can possibly be done, without incurring too heavy a bill for transportation. We are endeavoring to form a Depository of Universalist Works, and Publishers of Books on that sentiment will do us a favor, and materially facilitate the circulation of their Books, by forwarding us supplies as soon as published. Will Br. Whittemore hasten his package? Some of our friends are impatient to receive "Smith on Divine Government" and his "Notes."

FOR THE CHRISTIAN MESSENGER.

HAPPINESS.

Oh happiness! our beings end and aim,
Good, pleasure, ease, content, whate'er thy name
Say in what mortal soil thou deignest to grow.
Pope.

Dark and forbidding as this world may appear to the melancholy mind, solemn and rational reflection, will, I believe, convince us that it affords much more pleasure than it inflicts pain, and yields more happiness than it produces mis-

ery. Constituted, however, as the human mind is, it seems to receive a deeper and more lasting impression from painful than pleasurable sensations. While a moment of pain with all its attendant circumstances, its cause and its effects, is carefully recollected and frequently mentioned with scrupulous exactness, an hour of pleasure is forgotten forever. By some singular and unaccountable infatuation, we almost love to brood over our afflictions, to cherish our griefs—almost love to look on the dark side of the picture, to contemplate the gloomy and melancholy scenes of human life. It has been happily remarked by some one, that we remember a week's sickness and distress our life time, while whole years of health and happiness pass unheeded by to be forgotten, or recollected only as portions of our existence. Not only so, but we are wont to indulge our distempered imaginations in multiplying and calling forth every energy of creative fancy in magnifying the evils we suffer, as if the ordinary and real calamities of life were insufficient to fill up the measure of our miseries. Indeed, could a disinterested spectator, inexperienced and unacquainted in our modes of thinking and feeling, look upon mankind, and perceive the secret operations of their minds, he could not persuade himself that many of them were not endeavoring to make themselves unhappy. So forgetful of the blessings they enjoy, so mindful of the few misfortunes that befal them, they seem to live only to repine at their lot, and murmur at the dispensations of an all-wise and good Providence.

To expect uninterrupted bliss in our present state, is alike childish and vain; but to exercise a deep and constant solicitude for increasing happiness, partakes no less of deliberate reflection, than it is prompted by the native incitements to seek our greatest good, so wisely implanted in our very natures.

That we are, to a very considerable degree, affected by external circumstances, and, consequently, that our happiness measurably depends upon such circumstances, is, I suppose, established beyond controversy. We are not pure intelligences, and the objects presented to our senses are not always calculated to communicate pleasure, or excite delightful emotions in our minds. But nothing is more manifest than that he can enjoy but little happiness who delivers himself up a willing subject to the dominion of chance, or the caprice of fortune. Happiness is too much of an intellectual character to be purchased by wealth, or conferred by honor. Notwithstanding the influence that condition may have upon our ease and felicity, still I am confident that we are endued with no inconsiderable power over the asperities of fortune. If the prospect is dreary without, we may be wise to turn our attention to the fountain of peace within us. But we are generally deprived of much happiness we might otherwise enjoy, by the restlessness of our desires, and the captiousness of our dispositions. We forget, that, by our proneness to resentment, and our extreme susceptibility of offence, we frequently give up our happiness to the caprice and folly of the meanest and wickedest of the human race. We must learn in order to enjoy, that the principal sources of our felicity are in ourselves, and that no inconsiderable portion of our misery flows from an imaginary incapacity for actual fruition, and an unhappy indulgence of improper passions. He that sows in his own breast the seeds of hatred, malice and revenge, needs never fear lest he should want a plentiful harvest; for "he that sows unto the flesh shall of the flesh reap corruption." Nor will he, who exercises the social affections and generous sympathies of our nature, ever lose his glorious and happy reward. The finer sensibilities and nobler dispositions of the human heart are susceptible of high culture, and from their improvement we shall derive much additional enjoyment. In fine, the whole science of happiness consists in knowing ourselves, and doing our duty. It is one of the wise and immutable ordinances of Heaven, that obedience and happiness are always inseparable. The truly good man cannot be miserable. I know not that I can better close than in the ever to be remembered lines of the immortal Poet with whose words I began:

Know then this truth, enough for man to know,
Virtue alone is happiness below. R.

FOR THE CHRISTIAN MESSENGER.

DIALOGUE NO. 3.

U. Friend P. how do you prove that the ransomed in heaven whose delightful employment it will be to chaunt the praises of redeeming grace, will feel no pity or compassion for those who are suffering the pains of hell?

P. The saints in heaven, will see so clearly the justice of God in the punishment of the guilty, that their torments will not mar in the least the complete happiness of those who shout his praises; and the glory of God will be made conspicuous in hell as well as in heaven.

U. You have told me that "a God all mercy is a God unjust." Now a God all *justice*, according to your view, must be unmerciful, and the saints in heaven are so absorbed in this glorious theme, that they are destitute of the least spark of christian mercy, and sympathy. When they were on earth, their "bowels of compassion" were moved at the pangs and misery of a fellow being; *now*, they can view whole hosts of immortal sufferers and not feel one sympathetic impulse—one throb of pity.

P. It would be felicity incomplete, did the feelings of grief for the woes of others, have a place among the beatified spirits in heaven; their joys are unmingled, and subject to no interruption.

U. Yet "the spirits of just men made perfect" are so sadly changed, according to your theory, that they seem to be devoid of the feelings of humanity. Nero's heart must have been as hard as the nether mill stone, to revel in mirth at the sight of human butchery he had caused, but glorified beings who can calmly look on the "eternal death" of their fellow-creatures, and be sensible of nought but consummate bliss and seraphic extacy, must be more pitiless than they who sacrificed their babes amid the deafening clangor of drums to the hideous Moloch.

P. The inhabitants of the upper world will be so inspired with gratitude towards God for his mercy in saving them, that we cannot suppose any thing like cruelty will pervade any soul there. We are here subject to various passions, and so united by the ties of relationship and consanguinity that we feel interested in the woes and calamities of our fellow-men; in heaven "tears are wiped from off all faces," and perfect happiness is there enjoyed.

U. My first query still remains unanswered; and now, Sir, permit me again to ask, if the subjects of supernal joy undergo so great a change as to become insensible to the pains of those who may have been the beloved companions of their earthly joys and sorrows, is it not possible that they who are sinful here may also meet with a transmutation in the other world, that shall be for the better. You say "as death leaves us judgment will find us," "if we die unholy we must remain so as long as God exists," but why will not the righteous remain the same?—they, in this life, are kind and compassionate, the afflicted and sorrowful partake of their commisserations, and they feel the tenderest sympathy for a brother in distress. Oh, sad reverse! if heaven be stripped of pity, and if it can with ruthless complacency forever behold millions of agonizing sinners when there is "joy there over *one* that repenteth." They who are so fortunate as to get to heaven and see "God's justice so clearly" in the damnation of those in hell, as to make them lay aside mercy, must upbraid their folly for striving while they were on earth to obscure this glorious vision, and lessen "the glory of God" by causing any to escape his justice. Q. R.

INDEPENDENT MESSENGER.

This publication, edited by Br. Adin Ballou, and devoted to the interests of that denomination of Universalists styled Restorationists, has been transferred to Mr. Edwin M. Stone, and removed from Mendon to Boston, where it will hereafter be published. The former editor continues his labors for the paper, as editor, in connexion with the publisher.

ADDITIONS IN THE MINISTRY.

We learn by the last Utica Magazine, "that Brs. David Biddlecom, O. Roberts, and J. Bushnell, three young men of great respectability and promising talents, have recently entered the work of the ministry, and have been laboring in that vicinity to the great satisfaction of our friends."

DIED,

At Hoosick Falls, Jan. 31, Wm Jewett, aged 33, formerly of Jeffries, N. H. By a virtuous and honest deportment, Mr. Jewett had endeared himself to a large circle of friends, and died with full confidence in the glorious doctrine of Universal holiness and happiness; thus demonstrating the folly of the oft-repeated assertion, that no person can die in the belief of that sentiment.

LETTERS AND REMITTANCES,

Received at this office, ending February 15th.

F. T. and H. G. Winchester, Conn. $2 each; F. W. Pittsfield, Mass.; P. M. Plymouth, N. C.; M. W. R. Avon, N. Y.; J. E. Savannah, Ga. $2. J. M. New-Haven, Conn. $2.

AGENTS.

The following gentlemen will act as Agents for the Messenger, to whom applications may be made. Frederick A. Smith, Stamford, Ct. G. Lounsbury, Long Ridge, Ct.; N. S. Bailey, Norwalk, Ct.; Alva Gray, and J. D. Taylor, Saugatuck, Ct. A. A. M'Neil, Bridgeport, Ct; F. P. Ambler, Trumbull, Ct.; Herman Fairchild, Newtown, Ct.; A. Price, Bethel Ct., Hezekiah Scott, Ridgefild, Ct.; Thomas Purdy, Rye N. Y.; J. M'Coy, Peekskill, N. Y.; S. L. Hayes, Cairo, N. Y.; Rev. T. J. Whitcomb, Hudson N. Y.; M. W. Riggs, Avon, N. Y. Z. B. Oakley, P. M. Huntington, L. I.; Post-Master, Buckram, L. I.; Rev. Wm. Hutchinson, Hempstead, L. I.; A. G. Case, Southold, L. I.

BALFOUR'S WORKS.

Just received and for sale at this office.

Balfour's first and second Inquiry—Essays—Letters to Hudson—Reply to Sabine—Reply to Professor Stuart—Reply to Dr. Allen—Letters to Rev. Dr. Beecher—Tricks of Revivalists Exposed, being the substance of two discourses delivered in Boston.

RELIGIOUS NOTICE.

The Senior Editor of this paper will preach at the District School Room, Concord-street, Brooklyn on Sunday, (to-morrow,) 19th inst. afternoon and evening, commencing at the usual hours.

Br. S. J. Hillyer will supply the desk in Grand street.

NOTICE.

"The Ladies' Dorcas Society" will meet at Mrs. Hammond's, 418 Grand-st. on Wednesday next at 2 o'clock, P. M.

FOR THE CHRISTIAN MESSENGER.

THE BURIAL.

Unmov'd he lies—tread light, nor breathe
One murmur, as ye slowly raise
Yon pall from him, who, cold beneath,
Heeds friendship's nor the stranger's gaze.
Shrink not in terror or dismay,
From sleep so fixedly serene,
But solemnly regard the clay,
In which the breath of God has been.

At length he rests, but many a storm
Of passion o'er that frame hath swept,
And griefs, in many a frenzied form,
Their vigils o'er that heart have kept:
He had seen trials, such as bid
Even manhood's proudest hopes depart;
Now—*death* is on that eye's pale lid,
And pulseless lies the mighty heart.

Hush—hark! the solemn funeral bell,
Swells deep and boding 'mid the gloom,
And seems to utter at each knell,
A sullen welcome to the tomb.
Let fall the covering again,
O'er that strong frame—ah! strengthless now!
Nor with one careless glance profane,
The awful stillness of that brow.

Gently remove him—softly lay
The mournful turf upon his breast;
We would not chase that sleep away,
Which gives a weary spirit rest.
Long will he sleep, and when his tomb
Shall be forsaken and forgot,
Bright stars will keep, to cheer its gloom,
Eternal vigils o'er the spot. C. M. S.

THE BETTER WORLD.

Friend after friend departs;
Who hath not lost a friend?
There is no union here of hearts
That find not here an end;
Were this frail world our final rest,
Living or dying, none were blest.

Beyond the flight of time—
Beyond the reign of death—
There surely is some blessed clime
Where life is not a breath;
Nor life's affections transient fire,
Whose sparks fly upwards and expire.

There is a world above
Where parting is unknown;
A long eternity of love
Formed for the good alone:
And faith beholds the dying here,
Translated to that glorious sphere!

Thus star by star declines,
Till all are past away:
As morning high and higher shines
To pure and perfect day:
Nor sink those stars in empty night,
But hide themselves in heaven's own light.

MONTGOMERY.

NATIONAL RECOLLECTIONS,

The Foundation of national Character.—EVERETT.

And how is the spirit of a free people to be formed, and animated, and cheered, but out of the store-house of its historic recollections? Are we to be eternally ringing the changes upon Marathon and Thermopylæ; and going back to read in obscure texts of Greek and Latin of the exemplars of patriotic virtue? I thank God that we can find them nearer home, in our own country, on our own soil;—that strains of the noblest sentiment that ever swelled in the breast of man, are breathing to us out of every page of our country's history, in the native eloquence of our mother tongue;—that the colonial and provincial councils of America exhibit to us models of the spirit and character, which gave Greece and Rome their name and their praise among the nations. Here we ought to go for our instruction;—the lesson is plain, it is clear, it is applicable. When we go to ancient history, we are bewildered with the difference of manners and institutions. We are willing to pay our tribute of applause to the memory of Leonidas, who fell nobly for his country in the face of his foe. But when we trace him to his home, we are confounded at the reflection, that the same Spartan heroism, to which he sacrificed himself at Thermopylæ, would have led him to tear his own child, if it had happened to be a sickly babe—the very object for which all that is kind and good in man rises up to plead—from the bosom of its mother, and carry it out to be eaten by the wolves of Taygetus. We feel a glow of admiration at the heroism displayed at Marathon, by the ten thousand champions of invaded Greece; but we cannot forget that the tenth part of the number were slaves, unchained from the work-shops and door-posts of their masters, to go and fight the battles of freedom. I do not mean that these examples are to destroy the interest with which we read the history of ancient times; they possibly increase that interest by the very contrasts they exhibit. But they do warn us, if we need the warning, to seek our great practical lessons of patriotism at home; out of the exploits and sacrifices of which our own country is the theatre; out of the characters of our own fathers. Them we know—the high-souled, natural, unaffected, the citizen heroes. We know what happy firesides they left for the cheerless camp. We know with what pacific habits they dared the perils of the field. There is no mystery, no romance, no madness, under the name of chivalry, about them. It is all resolute, manly resistance for conscience and liberty's sake, not merely of an overwhelming power, but of all the force of long-rooted habits and native love of order and peace.

Above all, their blood calls to us from the soil which we tread; it beats in our veins; it cries to us not merely in the thrilling words of one of the first victims in this cause—"My sons, scorn to be slaves!"—but it cries with a still more moving eloquence—"My sons, forget not your fathers!" Fast, oh! too fast, with all our efforts to prevent it, their precious memories are dying away. Notwithstanding our numerous written memorials, much of what is known of those eventful times dwells but in the recollections of a few revered survivors, and with them is rapidly perishing unrecorded and irretrievable. How many prudent counsels, conceived in perplexed times; how many heart-stirring words, uttered when liberty was treason; how many brave and heroic deeds, performed when the halter, not the laurel, was the promised meed for patriotic daring—are already lost and forgotten in the graves of their authors! How little do we—although we have been permitted to hold converse with the venerable remnants of that day—how little do we know of their dark and anxious hours; of their secret meditations; of the hurried and perilous events of the momentous struggle! And while they are dropping around us like the leaves of autumn, while scarce a week passes that does not call away some member of the veteran ranks, already so sadly thinned, shall we make no effort to hand down the traditions of their day to our children; to pass the torch of liberty—which we received in all the splendor of its first enkindling—bright and flaming, to those who stand next us on the line; so that, when we shall come to be gathered to the dust where our fathers are laid, we may say to our sons and our grandsons, "If we did not amass, we have not squandered your inheritance of glory?"

HAPPINESS.

The happiness of this life is to us, what the Sun was said to be esteemed by a certain race of savages—an object that will *one day* be within our reach. These untaught beings resolved at length to meet it, and with eager expectation they began their march towards the East, in the hope of catching the glorious luminary ere it appeared to them to rise itself from the earth: and every morning they anxiously stretched out their arms exclaiming, "Ah! when shall we attain it!" They travelled for a considerable time supported by their hopes, which only vanished when they found their career terminated by an immense Ocean—and thus it is with us all! We fix our eyes upon some point or object in which we believe happiness to consist, and journey on through cultivated tracts and through deserts; we traverse flowery valleys, and overleap rocks and precipices; no difficultly or danger can arrest our steps, and at length without obtaining what we have sought, we are checked by the tomb opened before us, which is the immense Ocean that swallows up all.

MANAGEMENT OF CHILDREN.

Mothers, can you teach your children the art of doing good? It is only to aid by your example, as well as precepts, that development of the noblest faculties of your children, the affections, reason, confidence, while you repress as much as possible, the selfishness of animal instinct—of appetite. Begin early. You having the key of their affections, open their little hearts only to sweet impressions of love, which is benevolence. Never hire them with mony to perform tasks of any kind. If you have managed them rightly, they will do your requirements for you, because they love you. Give to your children as often as you think best; but never pay them for being good. Let the consciousness that they have done good, have gained knowledge, and that you approved their conduct be their reward.—*Ladies' Magazine.*

The most substantial glory of a country is in its virtuous great men; its prosperity will depend on its docility to learn from their example. That nation is fated to ignominy and servitude, for which such men have lived in vain.

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Messenger Office, Oct. 29.

BOOKS,

For sale by D. TUTTLE, 372 *Grand-st., N. Y.*

A correct edition of the Saybrook Platform—Ancient and Modern History of Universalism—Winchester's Dialogues—Streeter's Hymns—Balfour's Reply—Rayner on Awakenings—together with a great number of interesting and useful Tracts, Sermons, Pamphlets, &c. &c. "Come and See."

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